

REPORT

NATIVE PAPERS IN BENGAL

ON

FOR THE
Week ending the 3rd February 1900.

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I.—FOREIGN POLITICS.

Al Punch [Bankipore] of the 26th January writes:—

The Amir's fighting strength.

According to the Anglo-Indian papers of Madras, the Amir of Afghanistan has a well trained and well equipped standing army of five lakhs, and he can bring into the field fifteen lakhs of troops at war time. Guns and ammunition are being made in factories in Afghanistan. The Amir has now decided to build strong forts between Turkestan and Hindustan. The Government can safely send Indian troops to the Transvaal, as the Amir himself is sufficiently strong to cope with a Russian invasion.

AL PUNCH,
Jan. 26th, 1900.

2. The *Hitavadi* [Calcutta] of the 26th January writes that the Maharani

The Maharani of Hutwa's contribution to the Transvaal War Fund.

of Hutwa has contributed a lakh of rupees to the Transvaal War Fund, and has also promised to supply any indigo planter in her zamindari who might go to the front with a horse. There is no doubt that it is highly praiseworthy to pay contributions in aid of the families of soldiers killed or wounded in the Transvaal War. But those who are paying nothing to relieve the distress of their own famine-stricken countrymen, or the Indian refugees from the Transvaal, will not be entitled to the thanks of the public by contributing to the War Fund with the object of gaining titles.

HITAVADI,
Jan. 26th, 1900.

3. The *Bangabandhu* [Chandernagore] of the 27th January says that it is

The French Press on the Transvaal War.

not true that articles and cartoons insulting the Queen-Empress were published in the French newspapers. As is stated by those papers, they have only published trenchant criticisms on the British policy in the Transvaal War of which they disapprove, and it is the reference made in the course of those criticisms to a few unpleasant facts which has enraged Mr. Chamberlain. The Editor gives a Bengali translation of one of the articles in the French papers to which objection has been taken. The following is an English translation of the Bengali version:—

BANGABANDHU,
Jan. 27th, 1900.

BLIND.

We hear that the other day Empress Victoria performed divine worship praying for the success of the measures adopted by Messrs. Cecil Rhodes and Chamberlain. Kings and Emperors have a separate God. The God of righteous men, He, that is, who loves peace and justice and feels for the suffering of others, is not the God of Kings and Emperors. Why else does Victoria now invoke Divine blessing, desiring victory in an unjust war and success in the slaughter of men? The Presidents and other officials of our Republic act differently. They do not in any matter take the name of God, and say that to take the name of God in the world of politics is only to cast a stain on His holy name and insult Him. We French people judge more wisely in this matter.

But God, whose name is thus being disgraced by Victoria, has given her a good lesson, punished her condignly for her inactivity. Victoria was born a kind woman. She is a model wife, a model mother. She feels for the sufferings of her subjects, and is ready to spend her own money to remove their sufferings. Has not her heart been pained by the wars, resulting in the slaughter of large numbers of men, which Englishmen have waged during her reign? As she has, by her inactivity and non-interference, allowed her ministers to become arbitrary, and as she did not, when the war broke out, restrain them even once, she is now obliged to reap the consequences. Her heart is now breaking in remorse.

That kindhearted Victoria has seen that her soldiers are more capable than was Nana Sahib of committing cruelties, that her officials are ready to oppress the natives without any cause, and that if anybody should, either goaded by famine or ground down by oppression, raise his head, they are instantly prepared to try on him the effects of the Dum-Dum bullet. The only crime of the poor Transvaalers is that they wish to be free and not to remain bound in the chains of subjection.

God has shown that kindhearted Victoria that, at the instigation of her minister, Mr. Chamberlain, and trampling upon justice, Dr. Jameson invaded the Boer Republic. And yet Jameson came to no trouble. Such is the justice

done by the Empress. Not even in this matter did Victoria utter a word. She was as a puppet in the hands of her ministers.

That kindhearted Victoria saw that in the time of the liberal-minded Mr. Gladstone war was declared against the Boers. She did not venture to say anything, being guided by her minister. She also saw that through God's just dispensation England was defeated. Victoria has seen that when during the Crimean war the British army was about to be overwhelmed by Russia, the French army came to the former's rescue and saved it from that danger. For that service the English General, Lord Raglan, personally thanked the French Commander. Again, the same Victoria has seen that when the French army found itself placed by the Germans in danger and asked for English help, the English did not grant that help, or, in other words, Victoria's ministers did not allow her to render service in return for service received.

God has taught Victoria so many lessons, but she has been unable to profit by them. She is blind. For all this great injustice and this unfair conduct God has inflicted condign punishment on Victoria—inflicted on her the loss of husband and many near relations, but she has been unable to profit by her sufferings. That is why God, to whom Victoria is now praying for improper blessings, has given her a last lesson. Thousands of Englishmen have been killed, taken prisoners and defeated by the Boers, while a large number of heroic officers have been killed and harassed by them. By inflicting on her this wound in her most sensitive part, God is at last showing her mercy. He will no more show her such sights. God is making her blind.

BANGAVASI,
Jan. 27th, 1900.

4. The *Bangavasi* [Calcutta] of the 27th January has the following with reference to the rumoured advance of thirty thousand Russian troops towards Kushk :—

The rumour may be unfounded, but it is not always wise to think that information is not correct, simply because the Government had no previous knowledge of it. The news of the Panjdeh embroglio reached India later than it reached Russia. Again, when a Russian envoy was once admitted to the Afghan Court, what is there to prevent the admission of another? It is well known that Lord Lytton declared war against Afghanistan after a Russian General had been welcomed to the Afghan Court. Some of the European papers believe in the truth of the rumour. As for the Russian papers, they have made no secret of the matter, and the *Turkestan Gazette*, the Russian organ in Central Asia, is also descanting on the same theme. The object seems to be to terrorise the British Lion. But does the lion fear the bear or the wolf? There is no cause for fear, but there is some cause for anxiety in this rumour of a Russian advance towards Kushk.

PRATIVASI,
an. 29th, 1900.

5. The *Prativasi* [Calcutta] of the 29th January contains a cartoon on the Transvaal War Fund. British soldiers are lying dead and wounded on the battlefield. An Indian, reduced to a skeleton, is offering a glass of water to a wounded soldier, but the soldier declines the offer, repeating Sir Philip Sidney's memorable words—"Thy necessity is greater than mine." The following occurs in the letter-press :—

This sympathy with the ruling nation would have looked well, this attempt to please the Government might have been considered prudent and desirable if millions of Indians, driven to desperation by hunger, had not at this time been rending the skies with piteous laments, if famine had not been staring three-fourths of the Indian population in the face. But those who are not moved by the misery of their starving countrymen have been moved by the grief of the widows of British soldiers. This is certainly not natural. But this is the age of surprises, and we are destined to go against nature. Dwijendra Lal, the Bengali satirist, has well sung :—

"Nanda's brother is dying of cholera,
And Nanda is asked to nurse him.
But says Nanda—"If I am to die for my brother,
How will the Government fare?"

Exactly so. If we are to exhaust our resources in serving our countrymen, how are we to serve the Government? But deluded Bengalis! hypocritical Bengalis! the Government does not want your few grains of rice. England is now in the throes of patriotic fervour and excitement.

The sons of English millionaires, who possess untold wealth, are serving their country with their hearts' blood. Thousands have offered millions of pounds for the help of the Government. The few rupees which you will raise will be but a drop in the ocean. But these few rupees could save those poor orphans from starvation, who are now picking food from dunghills and heaps of dust, and would prevent many parents from putting their children to death. Alas, poor India! It is for such great undutifulness that the country is suffering in this way. The Viceroy exhorted us to come to the rescue of our starving countrymen. This is how we have responded to his appeal. Is not this height of undutifulness? Is not this a great sin, a heinous crime? Maharaja Lachmiswar of sacred memory is dead; he has carried with him to heaven the blessings of lakhs of people who were saved by him from starvation. But are his noble example and the memory of his glorious deeds powerless to bring his successor to a sense of duty? He has turned a deaf ear to the heart-rending cries of his countrymen, but has been greatly agitated by the cries of foreigners transmitted to this country through the wire. In this great distress he is making grand preparations for the reception of the Viceroy! It is true that England helped us in the last famine. But she will no doubt treat this expression of hollow and misguided gratitude with contempt. The country which has been sanctified by the sacred memory of Sir Philip Sidney, where in every school is taught the glorious principle contained in those memorable words, "Thy necessity is greater than mine," will certainly spit at this Indian offer of help. It will be inauspicious for her to accept this offer.

Lord Curzon, where are you? You are known to be a largehearted ruler; every word you utter is instinct with a strong sense of duty, you have taken the Native Chiefs to task for their extravagance; you so eloquently descanted on the true principles of charity in your famine speech! Will you not teach our Rajas and Maharajas their duty? You have incurred public displeasure by insisting on the making of a distinction between the deserving and the undeserving in the granting of relief. Will you not say anything to those who do not seem to be cognisant even of the first principles of charity?

6. The *Hablul Mateen* [Calcutta] of the 29th January has the following:—

Persian lethargy and decline.

There is no denying that the modern Persians have lost the manliness of character which characterised their ancestors. It is this demoralisation which is bringing upon them no end of evil. History and the Old and the New Testament say that the Persians were once masters of the whole of Asia and Africa. Of late, when the Safavi dynasty disappeared from the throne of Persia, the Persians once again began to prosper and, under the victorious standard of Nadir Shah, they conquered Russia, Turkey, Turkestan and India. Union brings prosperity and disunion misery. After the death of Nadir Shah, there was none in Persia who could follow the policy adopted by him. It is high time that the Persians understood the position in which they have been placed on account of their lethargy and selfishness.

7. The same paper says that after the death of the Amir, which will take place sooner or later, Afghanistan may become a scene of quarrel between Russia and England.

The future of Afghanistan.

Or both these mighty Powers, who are full of the milk of human kindness, may, instead of shedding blood, agree to settle their dispute among themselves by dividing Afghanistan in equal shares. In that case also England will be the loser. In the first place, she will have to keep a large force on the new frontier; in the second place, Russia will be her close neighbour; and in the third place, Russia's proposed invasion of India will be practically easy. In the last place, England will have to spend a large amount of money on the new frontier.

In fact, after the death of the Amir, there will remain nothing to separate the Indian from the Russian frontier if things go on as at present. But there is one thing that may do good both to the Amir and to England. This is that England should permit the Amir to make an offensive and defensive alliance with Persia and Turkey. That alliance will be beneficial not only to the Amir but also to the English to a large extent. Russia will never attempt to invade Afghanistan, and the English will not have to make preparations to foil Russia's attempt. If such an alliance can be effected through the influence of

HABLUL MATEEN,
Jan. 29th, 1900.

HABLUL MATEEN.

England, the Musalmans in India and elsewhere will always be ready to give friendly assistance to England.

HABUL MATEEN,
Jan. 29th, 1900.

8. The same paper is sorry that through the idleness of the Persians the fine arts for which Persia was once so famous have disappeared, and there is none to resuscitate them.

The Persian fine arts.

The Persians are themselves seeing that their idleness is bringing about their ruin, yet they are indifferent and inactive. The unlimited power which the Russian Consul is exercising over the people of Meshed and the treatment which the people of Karaman are receiving at the hands of the Consul of Germany are due to the ignorance and idleness of the Persians. There is no country in the world which is not improving its material and moral condition. You will see European and American goods everywhere. To tell the truth, European commerce has enveloped the whole world. But the Musalmans are still motionless. There are many Musalmans in China, Siam and elsewhere, who really want to have their articles of daily use brought from Musalman countries, but the Persians have never tried to help their brethren living in those heathen countries by opening commercial relations with them.

HABUL MATEEN.

9. A correspondent of the same paper is glad that the Shah's birthday was celebrated at Ask Eabad in Persia with great *éclat*. The President of the meeting held to celebrate the birthday, in his long speech, thanked the Shah for the progress that Persia is making under his rule.

The birthday of the Shah of Persia.

II.—HOME ADMINISTRATION.

(a)—Police.

SANSODHINI,
Jan. 17th, 1900.

Recrudescence of theft in Chittagong town.

10. A correspondent, writing in the *Sansodhini* [Chittagong] of the 17th January, says that there has been a recrudescence of theft in Chittagong town, but the police have been unable to trace the crime in almost every instance. There is no possibility of the offenders being brought to justice, unless detectives are employed. The attention of the authorities is drawn to the matter.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Jan. 24th, 1900.

Increase of theft in the country.

11. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 24th January, refers to the large increase in the number of theft cases that is reported from all parts of the country. The prices of food-grains being low, distress and poverty are not the cause of this increase. The writer is inclined to suspect that the laxity of supervision over the criminal tribes generally, and over the wandering Bedias in particular, the reduction which has of late been made in the number of village chaukidars, the perfunctory manner in which the chaukidars perform the duty of watch and ward, and the fact that the chaukidar is no longer dependent on the villagers for his post or responsible to them for the proper discharge of his duty, may be regarded as the causes which have led to a recrudescence of this particular form of crime.

HINDU RANJIKI,
Jan. 24th, 1900.

Dacoities and thefts in the Rajshahi district.

12. A correspondent writes in the *Hindu Ranjika* [Rampur Boalia] of the 24th January that a daring dacoity was committed in the house of Madhu Shaikh of village Sibpur, in the Nator subdivision of the Rajshahi district, on the night of the 4th January last. The dacoits were about 40 or 50 in number and committed great oppression on Madhu's wife and brother in order to secure the key of the iron chest. The dacoits decamped with a booty of two to three thousand rupees. The police is enquiring into the matter, but not a single person has been arrested as yet.

Another dacoity took place in the house of a rich *chamar* of village Kamar-diar in the same district. The *chamar's* son could recognise some of the dacoits, and we hear that some arrests have been made.

There has also been a recrudescence of theft in the villages of the same district. Thefts were committed in the houses of Babus Navakanta Chaudhuri of village Buabani, Bhola Nath Sarkar of village Chhatni, Chandra Kanta Goswami of village Bajurbag, and in four other houses in the Faridpur Amhati village.

The number of *badmashes* in the villages of the Nator subdivision has considerably increased, and the villagers live in constant dread of them.

13. The *Khulna* [Khulna] of the 25th January has the following :—

KHULNA,
Jan. 25th, 1900.

Badmashi in Khulna. A woman named Basanta was living with her paramour, Sital Yugi, in the house of Parvati Yugi in village Senhati, district Khulna. On the night of the 21st January last the neighbours heard her cries and went to the house of Parvati, but could not find her. On being asked, Parvati's wife told them that Basanta had been forcibly carried away from the house by some *badmashes*. On the following day Basanta was found in the house of Nabin Dhopa, a notorious *badmash*, in a most pitiable condition. Basanta said that about 12 or 13 *badmashes* had forcibly brought her out of the house when asleep, and, after gagging her, had committed rape on her. There were marks of violence on her body, and she was still unable to walk.

Three instances of outrage on women have occurred in the village within a very short time. This Nabin Dhopa had once been sentenced to six months' imprisonment for abducting a widow in Kundupara, in the village, and the same man is also implicated in this matter.

14. The *Hitavadi* [Calcutta] of the 26th January writes that on the 7th

HITAVADI,
Jan. 26th, 1900.

A native killed by a European. January last a European named Cameron killed one Kokundas of the village Motalak Baya within the jurisdiction of the Dulai thana, in the Pubna district, mistaking him for a wild boar. It is true that the European had no intention to kill the man, but there is no doubt that his death was due to his carelessness and negligence. The deceased leaves a helpless widow to mourn his death, and it is hoped that the authorities will take pity on her. Will not Lord Curzon come to the rescue of the natives and put a stop to such accidental killing of natives by Europeans?

15. The *Bharat Mitra* [Calcutta] of the 29th January writes that, by way

BHARAT MITRA,
Jan. 29th, 1900.

Sale of adulterated *ghee* in Calcutta.

of enforcing the law against selling adulterated *ghee* in Bombay, a dealer has been fined Rs. 25 in the Police Court. In Calcutta abominable things are mixed with *ghee*, but it is a matter of regret that such adulteration cannot be checked.

(b)—Working of the Courts.

16. A correspondent writes the following in the *Sanjivani* [Calcutta] of the 25th January :—

SANJIVANI,
Jan. 25th, 1900.

The Deputy Magistrate of Netrakona, district Mymensingh.

The Deputy Magistrate of Netrakona, district Mymensingh, has come to the conclusion that the women of the place are all corrupt. He has therefore ordered the prosecution of the complainants in five or six cases of outrage on women under section 211 of the Indian Penal Code. The result of this will be that the *badmashes* will be emboldened to do their nefarious work in broad daylight, and nobody will venture to pray for redress for fear of being prosecuted under section 211. The Deputy Magistrate is also in the habit of scolding the prosecutrix at the time of hearing an outrage case.

17. Referring to the Government's reply and to the interpellation about

The punishment in the Chapra case.

the Chapra case, the *Hitavadi* [Calcutta] of the 26th January writes that the punishment has been light compared with the offence committed by the erring officials.

HITAVADI,
Jan. 26th, 1900.

18. The *Bangabhumi* [Calcutta] of the 30th January has the following

The punishment in the Chapra case.

with reference to Mr. Bolton's reply to Babu Surendranath Banerji's interpellation regarding the Chapra case :—

BANGABHUMI,
Jan. 30th, 1900.

It is true that the punishment has been light compared with the offence committed, but it is our impression that this punishment, light as it is, will be sufficient for the purpose of correcting the erring officials, who, considering their position, do not stand in need of severe punishment. All that is required is that the Government should carefully watch that the officials do not in future again insult and disregard the principles of British administration.

(a) — Education.

NUSRAT-UL-ISLAM,
Jan. 12th, 1900.

19. The *Nusrat-ul-Islam* [Calcutta] of the 12th January writes as follows:—

The Musalman education movement.

The new movement set on foot by the Aligarh College Society for the purpose of promoting secular education is practically inimical to the cause of Islam. Such education destroys respect for the elders in the young mind and makes one proud and hypocritical. The prosperity of a nation depends not so much upon the artificial polish called education, as upon commerce and the arts. The object of the Aligarh Society is nothing but to gradually extinguish the spirit of Islam.

SANSODHINI
Jan. 17th, 1900.

20. The *Sansodhini* [Chittagong] of the 17th January has the following:—

Certain educational officers in the Chittagong district.

One of our correspondents has made certain allegations against Rasik Babu, Sub-Inspector of Schools, Noakhali, Purna Babu, and Hara Nath Chakravarti, a clerk in the office of the Deputy Inspector of Schools. The allegations refer to the receiving of fees from the candidates for the Vernacular Scholarship Examination and from the private candidates for the Upper Primary Examination and to the granting of certificates to successful private candidates.

HINDU RANJIKA,
Jan. 24th, 1900.

21. The *Hindu Ranjika* [Rampur Boalia] of the 24th January says that the pandit in the Pramatha Nath Girls' School in

The pandit of the Pramatha Nath Girls' School in Rampur Boalia.

Rampur Boalia is in the habit of using filthy language to the girls and making obscene gestures at them. He also often indulges in obscene talk. This pandit was once suspended for a similar offence.

(e) — Local Self-Government and Municipal Administration.

SANJIVANI,
Jan. 25th, 1900.

22. A correspondent writes as follows in the *Sanjivani* [Calcutta] of the 25th January:—

Cholera in two villages in the Mymensingh district.

A large number of people have died of cholera in villages Nawripara and Kandapara, within the jurisdiction of the Durgapur police station, district Mymensingh, and the survivors have forsaken the villages and taken refuge in the jungle. In Nawripara there remain only two lads, aged six months and two years, respectively, and there is no one to look after them. No one ventures to come to the village, and if any one from the neighbouring villages intends to do so, his villagers threaten not to allow him to enter their own village again. There is only one family in the village Kandapara, and they also intend leaving the village. The dead bodies have not been disposed of and are rotting in the villages. We sent information to the Deputy Magistrate of Netrakona and to the Sub-Inspector of the Durgapur police station about the deplorable condition of the villages. The Sub-Inspector telegraphed the matter to the District Magistrate, who ordered a constable to be at once sent to the place to induce the villagers to return to their homes, and also ordered a doctor. Pursuant to these orders a constable has been sent, but no doctor has as yet appeared on the scene, and the villagers are therefore afraid to return to their homes.

VISWADUT,
Jan. 26th, 1900.

23. The *Viswadut* [Calcutta] of the 26th January complains that

The Chairman of the Howrah Municipality.

Mr. Lyall, District Magistrate of Howrah and Chairman of the Howrah Municipality, is in the habit of inflicting heavy fines on the accused in municipal prosecutions. Lately he imposed unwarrantably heavy fines in some prosecutions, and a fresh trial of the cases has been ordered. Howrah is one of the most insanitary towns, with bad roads and defective drainage. But the Municipality does not look to these things, and the sole duty of its overseers seems to be to get up municipal prosecutions.

Mr. Lyall is not treating the Secretary well. It is said that his ill-treatment compelled Babu Kshitindra Nath Tagore, the Secretary, to resign his post. But Mr. Lyall did not accept his resignation and asked him to withdraw it.

24. The same paper complains against the *ijaradar* of the Kushtia ferry ghat. There is only one old boat at the ferry ghat, and people have to row for themselves. There

VISWAVUT.
Jan. 26th, 1900.

A ferry complaint
being also no shelter of any kind on the other side of the river, those who have to wait for the ferry boat have to suffer great hardship and inconvenience. It is hoped that the authorities will remove the grievance.

(f)—Questions affecting the land.

25. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 24th January publishes a letter written to the editor by a large number of khas mahal raiyats in the district of Midnapore, and says that it is well

Grievances of khas mahal tenants in the Midnapore district.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Jan. 24th, 1900.

that the conduct of the zamindars and their relations with their tenants are noticed in the Divisional Administration Reports which are issued every year. Everybody would like to see the zamindars treating their raiyats as their own children. In this matter the zamindars naturally expect to find in Government, which has to deal with a large number of tenants in its own khas mahals, a model for imitation, although as regards facilities for the realisation of rents, there is a good deal of difference between a private zamindar and Government as a landlord.

Now, in this petition, made by 250 raiyats on behalf of ten thousand fellow-raiyats, residing on an area of about 204 square miles in parganas Naruamutha, Jalamutha, Bhumutha, and Bajarpur, in the Contai subdivision of the Midnapore district, it is stated that the Kalinagar river, which is connected with the sadar khal, constitutes the only means of drainage in that part of the country. The erection of cross *bundhs* every year by the officers of the Public Works Department in a branch of that river for the last ten years has had the effect of raising the river level above the level of the adjacent fields, thereby leading to an accumulation of rain water in those tracts, and making travelling from village to village practicable only by boats or rafts or by swimming for many months in the year. This is a serious inconvenience to the inhabitants. It is to be regretted that the recommendations of the Drainage Commission appointed a few years ago to report on this matter and of the late Sir Henry Harrison for the adoption of remedial measures have not been yet carried out. The result has been that there has been a failure of crops ever since the year 1294 B.S. This year the crops have been completely destroyed, and the raiyats are in utter destitution. They are sure to be soon overtaken by distress arising from scarcity of food. To add to their sufferings, Government is at this time realising rents by the certificate process. Unlike other years, this year certificates are being made out even in cases in which the arrear does not exceed four annas, and the defaulters are being made to pay Rs. 2-4 as *talabana*. All moveable property of the raiyats is being sold off, and they have been reduced to beggary. The petitioners pray that the sadar khal may be excavated and arrangements made for draining off the accumulated water in the fields; that an enquiry may be made into their condition and their present year's rents remitted; that the issue of certificates may be suspended until crops are reaped; and that measures may be adopted for repairing and maintaining the village embankments.

26. The same paper writes as follows:—

Grievances of the Bengal zamindars.

The condition of the zamindars in Bengal is growing from bad to worse. In order to pay the land revenue most zamindars have to borrow. It is gradually becoming a matter of great difficulty to realise rent from the raiyat. He does not easily pay his rent, and if you bring any force or compulsion to bear on him, he goes to the police and lodges a complaint against the zamindar. No zamindar would willingly court visits from the police. The only means left to the zamindar to realise rent is therefore to go to law, but the law's delay is proverbial, and litigation is ruinously costly. It takes days to settle the preliminaries of a suit, and then the hearing is frequently postponed. The zamindar is put to heavy cost and great harassment.

Another source of harassment is the preparation of the road-cess return. But this is not all. The zamindar is required to prepare and submit what is

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA.

called a tenure return before his road-cess return is filed. Failure to submit this return in due time makes the zamindar liable to a fine. But often, through the procrastination of the *amla*, this return is not submitted in time, and the zamindar has to pay a fine. To tell the truth, the road-cess, the public works cess, and last, but not least, these fines are sure to impoverish the zamindar.

It is said that the Government had proposed to abolish the road-cess office, but it was shown that the office could be maintained by the fines realised, and the Government was not required to incur any additional expenditure on its account. This is certainly ominous.

(g)—*Railways and communications, including canals and irrigation.*

HITAKARI,
Jan. 28th, 1900.

27. The *Hitakari* [Kusthia] of the 28th January complains that the platform of the Kusthia Court station on the Eastern Bengal State Railway is too small, and passengers, specially female passengers, suffer much inconvenience on that account. The train in many cases stands beyond the platform.

The train for Faridpur also does not come up to the platform, and passengers have to get down from the platform in order to get into the train. This, too, causes a good deal of trouble to female passengers.

(h)—*General.*

SANJIVANI,
Jan. 25th, 1900.

28. The *Sanjivani* [Calcutta] of the 25th January is glad to learn that the *Englishman* has requested the Government to grant a special pension to Babu Brajendra Kumar Sil, late District and Session Judge. Nawab Abdul Latif, Khan Bahadur, Babu Bhudev Mukherji, and Rai Ram Sankar Sen Bahadur were granted special pensions for serving the Government with credit. Mr. Sil was originally a Munsif, and was promoted to the District Judgeship for efficient service. The writer hopes that the Government will consider his case favourably.

BHARAT MITRA,
Jan. 29th, 1900.

29. The *Bharat Mitra* [Calcutta] of the 29th January has the following:—
The warning given to the Natu brothers. The Natu brothers have been released, but the Bombay papers are still writing about them. At the time of releasing them, the Collector of Belgaum said:—"If you do so again, your lands will be confiscated and you shall be deprived of your *sardari*." The Bombay papers say that they do not understand the meaning of the word "so." The Collector should be asked to explain what he was driving at when he warned the Natus in this way. Otherwise the public may be misled.

BHARAT MITRA.

30. The same paper has the following:—
The plague in Calcutta and Patna. The people of Calcutta are not aware of any plague cases occurring in the town, though the Municipality in its reports shows two or three cases every day. People do not fear this sort of plague; they fear the plague regulations. The plague rules enforced in Patna are of a harassing nature. Whenever a plague case is suspected to have occurred in a house, it is at once guarded by plague officers, and all communication with the outside is at once stopped. Neither any member of the house is allowed to go out, nor any outsider, except the water carrier, is permitted to go in. Even if a patient dies of plague, the inmates of the house in which he dies are not allowed to bury or cremate him.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

HITAVADI,
Jan. 26th, 1900.

31. The *Hitavadi* [Calcutta] of the 26th January has the following:—
Lord Curzon's famine speech. Lord Curzon's famine speech has both pleased and pained us. We are glad because he is resolved to spend even the last farthing to save the famine-stricken from starvation. "I acknowledge to the utmost," said the Viceroy, "the obligation of Government to spend its last rupee in the saving of human life and in the mitigation of human suffering." But while determined to save human life, Lord Curzon also expressed himself as follows:—

"In my judgment, any Government which imperilled the financial position of India in the interest of a prodigal philanthropy would be open to serious

criticism. And any Government which, by indiscriminate alms giving, weakened the fibre and demoralised the self-reliance of the population, would be guilty of a public crime."

These remarks may be just, but they are harsh, and the principles enunciated in them are not always and everywhere applicable. To tell the truth, these remarks have extremely pained us. They have no doubt a dialectical value of their own, but they have no value so far as their practical application in the present case is concerned. Such remarks from a Viceroy of Lord Curzon's sense of responsibility may cause a panic in the public mind. This is not the time to teach the people self-help, and the distressed and the famine-stricken are not in the mood to appreciate the value of that teaching.

Let us cite an instance to test the propriety of Lord Curzon's remarks at this critical juncture. In Calcutta alms are often seen to be distributed among a large number of beggars. This is called in native parlance *kangali viday*. In a *kangali viday* it is often the well-fed and the strong who succeed in coming to the front, elbowing back and aside and away the weak and the deserving beggars. It is impossible on such an occasion as this to select the really deserving from those who are ostensibly so. So also in the case of famine relief, a few undeserving people are sometimes found to take advantage of the generosity of the Government, and relief is sometimes abused. But still we are dissatisfied with Lord Curzon's statement; for in our opinion it is better that a few undeserving people should receive relief than that even a single deserving applicant for relief should go away disappointed. At such a critical moment it is not a wise policy to make a strict and hair-splitting distinction between the deserving and the undeserving.

Lord Curzon eloquently praised the officials who are bravely laying down their lives to protect the lives of the people from starvation. But are all officials as conscientious and self-sacrificing as these? We know that many officials have fattened themselves at the cost of the famine-stricken. There are officials who enrich themselves when the famine-stricken are dying; who deprive the distressed of their morsels of bread, in order to feather their own nests. Is not the Government aware of this? Why, it was only the other day that the Collector of a district failed to render an account of the money deposited with him for famine relief. He went home on leave, and some of his native clerks were dismissed on the ground that they were implicated in the matter. Are not the authorities aware of all this?

The above is, therefore, another instance to show how public money may be abused at famine times. But should the system of famine relief be given up for this possibility of abuse? We admit that "prodigal philanthropy" is open to objection, but we do not think that it is a wise policy to make a distinction between the deserving and the undeserving during a famine.

The Viceroy has expressed annoyance at our protest against his famine circular. His Excellency does not, of course, expect that no one will disagree with him. What, then, is the cause of his dissatisfaction? Lord Curzon, no doubt, knows how even the English Press is strongly criticising the Government's famine policy. We beg to draw his Lordship's attention to the remarks in the *Investor's Record*:

Lord George Hamilton admits that thirty millions of people are in distress in India. But is the Mansion House going to raise a few lakhs of rupees for their relief? We seem to value revenge above all things. We are going to destroy two Republics in South Africa, but we do not seem to care two straws for our Indian Empire. We are virtually ruining India, and we ignore Indian poverty and attribute it to the growth of population. We boast of our benevolent despotism and waste Indian money.

Let us quote a few sentences from the original:—

"We have harried and bled the people by the extravagance of our Government, by our demoniac haste to make money out of 'improvements' professedly undertaken for their benefit, really designed to fill our own pockets."

We need not translate the above. We have heard the English Press often and again speaking of this filling of English pockets on the plea of benefiting the Indian people. Is there no truth in what it says?

The *Investor's Record* has been so much moved by the prevailing distress that it proposes to raise subscriptions for the relief of the famine-stricken in

India, should the Congress or any other public body undertake the management of the fund which will be thus raised.

Under these circumstances, has the Indian Press done anything wrong by finding fault with Lord Curzon's famine circular? Our experience is no doubt much more limited than that of the Government, but still we can say that this is not the time for teaching self-help and self-reliance. Why did not the Government try to teach the people self-help when it was passing the new Municipal law? Does not a ruler of Lord Curzon's sagacity understand how useless it is to preach self-help and self-reliance to a people after having cut self-government at its root?

We do not question Lord Curzon's motive. There is no doubt that it is his object to prevent waste of public money and to enforce economy on the officials. But we regret that this is not the proper time for imparting instruction in economy. The Viceroy's advice may lead his subordinates astray and make them hardhearted and deaf to the complaints of the distressed.

BANGAVASI,
Jan. 27th, 1900.

32. The *Bangavasi* (Calcutta) of the 27th January has the following:—

It is Lord Curzon's impression that many are flocking to relief works with the object of earning money, and he has also come to know that people working on relief works are saving money. This is why he has advised relief officers to be strict in the selection of applicants for relief. But there is no doubt that the Governor-General's information has been derived from the officials. He says, however, that the information supplied by the officials should be preferred to the information supplied by the Native Press. We do not wish to give a rude shock to Lord Curzon's belief; but when Lord Northbrook resolved to save the people from starvation at all costs, no official raised a discordant note, and all officials loyally helped him in the saving of human lives. At that time no question of waste and abuse of famine relief was raised. Lord Lytton did not follow Lord Northbrook's example, and the consequence was disastrous. We hope Lord Curzon's famine policy will bear good results, but if it does not, the consequence will be equally disastrous.

PRATIVASI,
Jan. 29th, 1900.

33. The *Prativasi* (Calcutta) of the 29th January has the following:—

The rain water as it comes from the clouds is pure, but it is contaminated as it comes into contact with the impurities in the air. Lord Curzon has given some wholesome advice to the officers in charge of famine relief works in order to check prodigality, but this advice will in the long run produce a most disastrous result. The famine officers, in their endeavour to apply the strict rule of self-help, will virtually stand in the way of really deserving persons obtaining relief. The care which officers in charge of famine relief works ordinarily take in granting relief will be seen from the following letter which an Engineer wrote to his subordinate officer in the last famine:—

PUBLIC WORKS DEPARTMENT.

FAMINE RELIEF WORK.

Dated the 10th May 1897.

From—The Subdivisional Engineer,
To—The Officer in charge.

THE Executive Engineer has noticed that on all works the percentage of dependents is very large. Charge officers must be very careful to see that only children really and solely dependent on people on the work are admitted. If the number continues to be great special orders will be passed, but for the present exercise a vigilant check on the muharrirs in this respect.

It is certain therefore that, under the advice of Government, famine relief officers will become more strict. Will the Viceroy kindly consider whether the public fear in this respect is groundless? On seeing a woman perform as much work as a man one of our friends who happened to be an officer in charge of famine relief enquired whether she should get the wages of a man, and the answer received by him was—"A woman, whatever her work, cannot get more than four pice." From the stringent manner in which work is exacted on famine relief works, it is difficult to believe that one not very hard pressed by want

comes forward to work on them. If the earth be soft everyone, man, woman or child must dig 200 cubic feet. If they fail to do so, deductions are made from their wages.

Let us examine another document relating to relief works. It is order No. 34, and is as follows:—

The marginally noted hours have been appointed by the Commissioner for the employment of labour on relief works.

7-30 to 12 in the morning and from 2 till evening.

In order to ensure the labourers coming early, you should instruct officers in charge to close their *hazri* at 8 in the morning. After sufficient warning has been given, no labourers (except new admissions) should be allowed to come to the work after eight. One day's exclusion from the work will soon teach them to be punctual. Officers in charge will of course use their discretion to see that the rule does not press hardly on deserving cases.

Let the Viceroy now judge whether it is possible or not for these officers to err on the side of stringency. It may of course be argued that all officers should not be judged by one solitary instance. But may not the advice of the Government of India make even one officer more than ordinarily stringent? And will not the conduct of that one officer tell heavily on the men under his charge?

34. *Thé Bharat Mitra* [Calcutta] of the 29th January writes as follows:—

Lord Curzon's famine speech.

So far as we can judge, we dare say that men go to work on famine relief works in order to save themselves from starvation and not to earn money. But suppose they go to earn money, are they, for that reason, less unfortunate? The ruler should take pity on such poor beggarly people.

35. *The Samiran* [Calcutta] of the 31st January has the following:—

"Give us food."

Save us! O, save us from this great distress!

Our hunger is great, monstrous, all-devouring! It is useless to preach self-help and self-reliance to the distressed, the suffering, the dying—to those, that is, whom hunger has driven to desperation. Of advice we have had enough and to spare. But we are not now in the mood to judge, to reflect, to understand.

My Lord, the Indian people are not yet so educated that they will be able to depend upon self-help and self-reliance, even in this great distress. We want food, we want heart, we want sympathy. In this distress we want a ruler with a heart and not a ruler gifted only with intellect. We may cook with the help of science, but where is the food that is to be cooked? We are now begging for a few morsels of rice. Give us food, give food to the beggars. We are dying for food, we are begging for food. "Prodigal charity," you say, "will encourage begging and undermine manhood." But in what does manhood consist—in kindness or in hardheartedness?

We have not now the leisure or the patience to understand the meaning of such high sounding words as justice, self-help, and humanity. We are not also anxious about the future. But ours is great hunger, overpowering hunger, hunger which is likely to kill hundreds and thousands of people. O, give us a handful of rice, a few morsels of bread!

Help, ho! Save me from starvation! Give me food! Will you not be answerable to God if you fail to do your duty? This is not the time for thought or reflection. Give me food. I ask for food to save my life. I do not want you to encourage or support a bad principle. I am prepared to do anything and everything for a handful of rice. I am prepared to dig earth, but I cannot bear to see my mother working upon relief works with hundreds and thousands of others. Give me a half-meal, but give my mother a meal. Hungry children are clamouring for food at home. Will you not give them a handful of rice and another handful to that unfortunate woman, the mother of these children, who has been reduced to a skeleton, but who cannot submit to the indignity of working on relief works? Do not think it a waste of money if these poor helpless people get a few handfuls of rice. A few hundreds refused may save a few handfuls of rice, but do not let that make you desist from giving a few handfuls of rice to the really needy and helpless O, give us food! Our hunger is great, monstrous, all-devouring!

BHARAT MITRA,
Jan. 29th, 1900.

SAMIRAN
Jan. 31st, 1900.

VI.—MISCELLANEOUS.

BASUMATI,
Jan. 1:th, 1900.

36. The *Basumati* [Calcutta] of the 18th January has the following:—

The *Englishman* on Indian
loyalty.

Our contemporary of the *Englishman* has now, after a long time, pleased us with one sweet word. He has now, after a long time, freely and unreservedly stated that we are loyal and attached to Englishmen. This has removed all our sorrow and gratified our wounded pride. Englishman, you are the god who was installed and worshipped by our ancestors. It is you who are now our model and our support. It is because we love you that we have adopted your hat and coat, and regard your language and literature and learning and science as something that ought to be adored! Look there and see our time-honoured Vedas, Vedanta, Vedanga, Puranas, literature and rhetoric, floating away on the current of time. Look there and see our time-honoured devotion to religious observances, to *dharma* and to truth, vanishing like the morning mist in the boundless expanse of heaven. Look there and see our Pauranik dress and equipment, apparel and costumes, paint and ornament, getting loose and falling off like dry leaves. Look there and see the skill of native art and the agreeable excellence of Indian social economy confessing the superiority of English art and English social arrangements, and standing before them like maidservants waiting for orders. We have given up everything. Honour, fame, ambition, *dharma*, society, the present and the hereafter,—all these we have given up, and we have employed ourselves in your service, setting before ourselves the task of imitating you and merging our existence in yours. You have seen our grandfathers before and you now see us. Compare them with us, and say if there is anything else in us which may justify our claim to be their worthy grandsons. Our sweet mother tongue, Bengali, has become rancid by the admixture of English. We now keep up friendly intercourse through the medium of English, our social engagements are maintained by means of letters written in that language, and our native etiquette has given place to English etiquette. You call *me* hostile to Englishmen? Have you no eyes to see, no heart to feel our heart's grief? But let that go. We shall not recur to those old matters and pain you and ourselves alike. We are immensely gratified that in connection with this Boer war you have come to know us and have been courageous enough to trust us. We shall not feel disappointed and mortified if you do not call us to your presence in the hour of happiness and prosperity; but do you keep us employed in your service in the day of fear and anxiety. We shall be happy to serve you. Living under your rule in peace, we have nourished ourselves with the food which you have given us, and, Hindus that we are, we shall not desert you in the hour of your danger and difficulty. The people, who look upon Bhishma, Laksman and Parasuram as their ideals, have nothing new to learn. Call them once, and they will stand at your side and make every sacrifice for you, even lay down their lives for your sake, without making the least reckoning as to whether or no such conduct on their part would be right and proper and justified by considerations of this life and the next. See you do not distrust us or use harsh words towards us because we are in lowly plight. Treat us with a little affection and smile a little when you speak to us.

NAVA YUG,
Jan. 18th, 1900.

37. The *Nava Yug* [Calcutta] of the 18th January writes as follows:—

The Bengali poet, Hem Chandra
Banerji.

We are sorry to have to make a few unpleasant remarks about the poet, Babu Hem Chandra Banerji. Babu Hem Chandra was not only a poet but also a distinguished vakil,—in fact the senior Government Pleader in the Calcutta High Court,—and earned, besides his official salary, about two thousand rupees a month—certainly not a trifling income for a Bengali. It is a wonder, however, that the story of his poverty and distress began to be circulated simultaneously with the announcement that he had lost his eyesight. The news of the blind poet's distress deeply moved the public mind, but no one cared to enquire how or why a well-to-do man like him had been so suddenly overtaken by adversity. Be that as it may, Government has now granted him an allowance of fifty rupees a month, and it is probable that he will soon derive an additional monthly income of two hundred rupees from public subscriptions. Mean minded people are saying that it is well for him

that Babu Hem Chandra has lost his eyesight; even some of those who have made this agitation in his favour have been heard to say so. In this connection another movement of a novel kind is being silently organised in Calcutta. It is too early to speak of it more fully; but, considering the progress it has made, the new movement, if proceeded with, will in time acquire features so disagreeable and repulsive, that it will be sure to prove adverse to the liberal arrangements now made by the Government, and share the fate of all agitations initiated and promoted by Bengalis.

32. The *Mihir-o-Sudhakar* [Calcutta] of the 26th January has the following:—

MIHIR-O-SUDHAKAR,
Jan. 26th, 1900.

Musalman in the Lucknow Congress.

The Congress leaders are always in the habit of adopting questionable methods in order to increase the number of Musalman delegates to the Congress, but the methods adopted by them for that purpose on the last occasion were extremely objectionable. Those Musalmans who did not join the Lucknow Congress, looked upon it with contempt, and those who joined it clearly perceived its usefulness. In 1893, when the Congress was held in Lahore, the Congress leaders had to exhaust their resources in securing about a dozen or so Musalman delegates. Among these two were paid servants of the Congress, and only two respectable Musalmans, but perfectly innocent of English. The rest were induced to join the Congress by the grant of free tickets and the promise of a sumptuous tiffin every two hours. These inducements, however, failed on the last occasion to draw any Musalman delegates. The Congress leaders had in fact to move heaven and earth to secure a large number of Musalman delegates for the Lucknow Congress. They did not even hesitate to recruit delegates from among low class Musalmans. Paid servants and illiterate low-class Musalmans were conspicuous among the Musalman delegates to the Lucknow Congress. Even some *hukkaburdars* and opium-eaters were among the delegates.

The Lucknow lawyers joined the Lucknow Congress. Those that did join it could be divided as follows:—(1) Those that were well acquainted with the aims and objects of the Congress and tried to dissuade Musalmans from joining it; (2) those that were ignorant of its aims and objects, had no sympathy with Musalmans, and were eager to join a movement which had made so much noise in the country; and (3) those that had come only to see the magnificent pavilion.

The question naturally suggests itself, whether the Congress leaders were aware of the questionable means which had been taken to increase the number of Musalman delegates to the Congress. Was Mr. Romesh Chunder Dutt, the illustrious President of the Congress, or Babu Surendra Nath Banerji, the great orator, aware of those mean tactics? Did the Congress leaders mean to do a favour to the backward Musalmans by giving them free tickets? If so, why do they find fault with the Government when it confers a favour on the Musalmans? Let the Congress leaders explain, or it will be proclaimed that the Indians have no strength of mind.

39. The *Hablul Mateen* (Calcutta) of the 29th January does not think it worth its while to answer the charge that it traduces

HABLUL MATEEN,
Jan. 29th, 1900.

The *Hablul Mateen's* defence of itself.

the character of respectable persons, and is always ready to publish what is calculated to lower the prestige of Persia. Mr. Cowasji, late Vice-Consul of Persia in Bombay, conducted himself so badly that one must feel ashamed to describe what he did. When the *Hablul Mateen* said that Mr. Cowasji continued to conduct himself badly, it only gave him a warning.

Again, when we saw that Mr. Kashifus-saltanab, was conducting himself badly, we tried by various means to bring him round. But now we see that our efforts have failed. We shall therefore be obliged to make his bad conduct known through the *Hablul Mateen*.

URIYA PAPERS.

40. Referring to the Resolution of the Government of India to award prizes to those officers who shall pass an examination in the Chinese language, the *Sambalpur Hitaishini* [Bamra] of the 3rd January observes that it is unable to understand

SAMBALPUR
HITAISHINI,
Jan. 3rd, 1900.

the reason which has led the aforesaid Government to spend so much money on such a subject.

SAMBALPUR
HITAISHINI,
Jan. 3rd, 1900.

41. Referring to the observations passed on the Cuttack and Puri Municipalities by the Commissioner of the Orissa Division, the same paper points out that the municipalities concerned should appoint an assessor to have their assessments of rates revised. This may save them from the charge of partiality towards the rich at the sacrifice of the interests of the poor which has so often been laid at their doors.

SAMBALPUR
HITAISHINI.

42. The same paper contends that, under the new rule, newspapers weighing about 20 tolas ought to be despatched by book post at a cost of six pies only, and complains that the postal authorities do not give favourable replies when addressed on the subject. The writer, however, hopes that the higher authorities of the department will see the necessity of encouraging the circulation of newspapers by every means in their power.

SAMBALPUR
HITAISHINI.

43. The same paper does not approve of the proposal of the Muhammadan Educational Conference that held its deliberations at Calcutta during the last Christmas to establish separate schools and colleges for Muhammadans all over India, under the supremacy of the Muhammadan College at Aligarh, for that may estrange the Muhammadans from their Hindu fellow-subjects, with whom they are bound and born to mix under the inscrutable decree of Providence, and that sectarian and class considerations must give way to the imperial principle, which looks upon the vast possessions of Her Imperial Majesty as one undivided kingdom, inhabited by races that have equal rights and privileges, and which are therefore capable of growing up together as a united whole. The *Uriya and Navasamvad* [Balasore] of the 10th January is, however, of opinion that the Muhammadans ought to do something for the encouragement and support of modern education by the rich and influential members of their community.

SAMBALPUR
HITAISHINI.

44. The same paper reports an accident that occurred near the Anada station on the Bengal-Nagpur Railway on the night of the 29th December last, which resulted in the destruction of a large number of carriages. The writer states that the loss of human life is not yet known; that the fatal accident was brought about by the utter carelessness of the officers who were in charge of the mixed and goods trains; and that the passengers in the mixed train, that was not properly lighted, could do very little on account of the darkness to protect themselves.

URIYA AND
NAVASAMVAD,
Jan 10th, 1900.

45. The *Uriya and Navasamvad* [Balasore] of the 10th January brings the abject condition of the natives of India in Natal and the Transvaal to the notice of the general Indian public, and urges that the charitable Indian public should be moved to send some pecuniary assistance to their unfortunate brethren in South Africa, whom the present South African war has rendered penniless, so that they cannot return to their homes for want of passage money. The writer states that the condition of Indian labourers in different parts of South Africa is much worse and needs some attention from their brethren in India.

URIYA AND
NAVASAMVAD.

46. Referring to the inspection of public offices and institutions in Balasore by Mr. Marindin, the Commissioner of the Orissa Division, the same paper observes that Mr. Marindin appears to be an old, wise, and steady officer.

SAMVADVAHIKA,
Jan. 11th, 1900.

47. Referring to the Resolution of the Government of India regarding the reduction of relief rates sanctioned by the late Famine Commissioners, the same paper objects that the advice offered to the Local Governments may result in loss of human life, due to an ill-considered policy of economy and caution. The *Samvadvahika* [Balasore] of the 11th January suggests that export of rice and other main articles of food should be prohibited in places where scarcity of food is imminent, and where communications with other parts of the country are either insufficient or of doubtful service.

48. Referring to the death of a cow, caused by the movement of a train at *Pitakalia* bridge near the Soro station of the Cuttack branch of the Bengal-Nagpur Railway, the *Samvadvahika* [Balasore] of the 11th January states that it is not the only instance of its kind, and that the Railway authorities should take early steps to fence their line in such a way as to prevent such mishaps in future.

SAMVADVAHIKA,
Jan. 11th, 1900.

49. The same paper regrets to find that Babu Radha Charan Das, the President of the Sadar Local Board, Balasore, is about to resign his post, and that his absence will be felt keenly for a long time to come by tax-payers, whom he represented so faithfully and satisfactorily.

SAMVADVAHIKA.

The Chairman of the Balasore Sadar Local Board.

50. Referring to the proceedings of the Indian National Congress which held its meetings at Lucknow in the last month, the same paper observes that the Congress should try its best to establish union among all sections of the Indian community, as without it no great reforms are possible.

SAMVADVAHIKA.

The Congress.

51. The *Utkaldipika* [Cuttack] of the 20th January regrets to notice the death of a religious mendicant near the Puri temple on the night of the 14th instant under suspicious circumstances, and observes that such a painful event should not have escaped the notice of the police.

UTKALDIPIKA,
Jan. 20th, 1900.

A suspicious death near the Puri temple.

52. The same paper exhorts the Indian public to contribute their mite towards the fund that has been started in England for the benefit of the widows and children of those soldiers that have lost their lives in the South African war and follow the lead of the Marwaris of Calcutta, who have taken up the subject in right earnest.

UTKALDIPIKA.

Indian contribution to the war fund in England.

53. The same paper draws the attention of the Kendrapara Municipality in district Cuttack to the condition of a swamp that lies between *Nistipur* and its burning ground, and suggests that the Municipality ought to do something to enable the residents of *Nistipur* to carry their dead over the swamp, which is always full of muddy water, to their burning ground with ease and convenience.

UTKALDIPIKA.

The burning ground in the Kendrapara Municipality.

54. Referring to the observations made by the district and divisional officers and the Government of Bengal on the working of the Cuttack Municipality, the same paper points out that the observations are based on a misconception of facts. The town of Cuttack, though large in area, is inhabited mostly by a large number of poor men, from whom a very small amount in the shape of rates can be realised. The number of the rich is very small. At the instance of the district officer, the Chairman of the Municipality had once attempted to raise the tax of a large number of rate-payers, but that could not pass successfully through the revisional jurisdiction of the Municipality. The writer is unable to understand the ethics of the maxim that wants to raise the tax whenever there is a want of money. May not the wants, on the contrary, be minimised? The writer requests the Municipality to put in their defence without any more delay in the form of an effective reply to the unjust charges that have been brought against them.

UTKALDIPIKA.

The taxing power of the Cuttack Municipality.

55. The same paper is informed that small-pox is raging virulently in Darutheng and other neighbouring villages in the Cuttack district, and is proving fatal in many cases.

UTKALDIPIKA.

Small-pox in the Cuttack district.

56. The same paper regrets to notice the existence of huge pits in the compound of the Jagannath temple, Puri, which prove dangerous in many cases, and hopes that the Puri Municipality will look after the same.

UTKALDIPIKA.

Dangerous pits in the Puri temple compound.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 3rd February, 1900.

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